

RELIGIOUS - INFORMER.

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EDITOR'S ADDRESS.

Friends and Brethren,

Another year has rolled around, and we are still blessed with life, and most of us with health. How abundantly thankful ought we to be to the Father of Mercies for these unspeakable blessings!

Doubtless you will recollect, that in my address for January, 1820, I endeavored to describe what would make a "Happy new year;" and also mentioned some scenes, through which we might be called to pass. Most, or all of the things spoken of in that address, has literally taken place within my observation. I have repeatedly been called to the house of mourning. The disconsolated widow and fatherless children, the lonesome husband deprived of his bosom friend, the moans of tender parents over their lifeless children, and the assemblage of neighbors to convey their fellow citizens to the grave, have frequently been witnessed. These things ought to remind us, that death is in the land, and above all, the necessity of being prepared to exchange worlds.

We have also had the pleasure of beholding multitudes flocking to Christ, during the past year, forsaking their sins, and embracing that religion, which will prepare the soul to enjoy God on earth, and praise him in heaven.

How it delights the mind to rest upon the union of congenial spirits in that blessed state,

*"Where rising floods of knowledge roll,
And pour, and pour upon the soul."*

In the present state of mortality we are subject to losses, trials, and disappointments; but in that world of immortality none of these things will be felt:

*"No sickness, pain, no tears or weeping,
Will ever have admittance there."*

Laboring as I am under bodily infirmities, occasioned by a weakness at my stomach, which deprives me of the liberty of proclaiming abroad a Saviour's name as formerly I did; yet I rejoice that I can write and publish the good tidings of salvation to hundreds, whose face I never saw, and probably never shall, until the last trump shall sound. Then, if we are so happy as to be found on the right hand of Christ, our meeting will be glorious beyond description. While we meditate on the joys of heaven, we ought also to remember our duty here on earth. By examining our conduct during the past year, do we not see that in some instances, yea, perhaps in many, we have deviated from the path of virtue? If so, let us, with humble hearts, renew our covenant with God, and try, *this year*, to devote ourselves without reserve to the MOST HIGH. Probably this is the last "*New Year's Day*" that some of us will experience in time, and perhaps I am now writing my last address. Bear with me, my friends, to admonish you, above all things, to prepare for ETERNITY.

My aged friends, Suffer me to ask: Have you set an example to the rising generation, that will be worthy of their imitation? Can you, like Simeon, say, "*Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation?*"

Middle-aged, Remember your sun may set at noon, and you be shortly numbered with the dead.

Blooming Youth, Now is a precious time to engage in religion. In it are found pleasures that are substantial, and joys that will last forever.

My Brethren in the Ministry, Remember that you must soon give an account, how you have preached, and what your motives were. If you have sought the applause of the world, and have neglected to warn the wicked, Do you not fear that their blood will be required at your hands? But if your motives have been to warn the wicked of their danger, and encourage the righteous on their way to heaven—In short, If it has been your "*Study to shew yourselves approved unto God,*" you have an encouragement, that you will receive the "*reward of your Father which is in heaven.*"

You my friends, who hear the gospel preached, ought to remember that you also must give an account how you hear, as well as the preacher how he preaches.

Finally my friends, Seek for wisdom as for hid treasures,

And may we be so wise as to have our treasure in heaven, that at last we may enjoy it in perfect peace.

E. CHASE.

RELIGION.

FROM THE MAINE INTELLIGENCER.

"Think not I am come to send peace on earth, I came not to send peace but a sword; for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be those of his own household."

What shall we say now (exclaims the infidel) to this extraordinary declaration? Here we have the Author of the Christian religion himself openly avowing that he came to send a sword upon earth, to dissolve all the tender endearing ties of domestic affection, to set the nearest relations at variance, and to arm them with inextinguishable rage and rancor against each other.

But can this be really the sense of our Saviour's words? Can He mean to denounce war and destruction to the human species? He whose religion breathes nothing but peace, gentleness, kindness, and compassion, to every human being; who made charity or the love of man the great characteristic mark of his religion: who expressly forbade his disciples "to call down fire from heaven" on those who had insulted them: who in this very chapter commanded them "to be harmless as doves: and declared that he came not to destroy men's lives but to save them?" It is evidently impossible that the author of such precepts and such professions could mean literally to spread ruin and desolation over the earth. What then was his meaning? It was to obviate an error into which the apostles would be very apt to fall, and which probably our Saviour saw rising in their minds. You tell us (they perhaps said within themselves,) you tell us that we shall be persecuted, tormented, and put to death, and that even by those who are nearly connected with us. But how is this possible? How can this happen under your protection, under the reign of the Messiah, the Prince of Peace, under whom we have always been given to expect tranquility, repose, and happiness? To this supposed reas-

oning our Saviour answers; You are mistaken in your idea of that peace, which I, your Messiah, am to give you. It is not immediate temporal peace, but peace in a spiritual sense, peace in your own minds, and peace with God. Ultimately indeed I shall establish peace in every sense of the word, and "shall make wars to cease in all the world;" but at present, and indeed for many years to come, I shall not bring peace but a sword upon earth. The promulgation of my religion will be productive of much dissension, cruelty, & persecution, not only to you, but to all those who for many ages afterwards shall preach the Gospel in purity and truth. The true cause of this will be the wickedness and the ferocious passions of men; but the occasion and the pretence for it will be the holy religion which you are to promulgate. In this sense and in this only, it is that I may be said to bring a sword upon earth: but they who really bring it, are the open enemies or pretended friends of the Gospel.

Still it is said by the adversaries of our faith, that however these words may be interpreted, the fact is, that Christians themselves have brought a sword, and a most destructive sword, upon earth: that they have persecuted one another with inconceivable rancor and fury; and that their dissensions have produced more bloodshed, misery and desolation, among mankind, than all other wars of contending nations put together.

To this I answer in the first place, that the charge as here stated is not true. It is not true that wars of religion have been more frequent and more sanguinary than any others. On the contrary, it may be proved in the clearest manner, from the most authentic facts, that by far the greatest number of wars, as well as the longest, most extensive, and most destructive, have been owing to causes purely political, and those too sometimes of the most trivial nature. And if we can allow men to harass and destroy one another for a mere point of honor, or a few acres of land, why should we think it strange to see them defending, with the same heat and bitterness, what they conceive to be the most essential requisite to happiness both here and hereafter?

2. I must observe, that a very large part of those animosities, wars, and massacres, which have been usually stiled religious, and with the entire guilt of which Christianity has been very unjustly loaded, have been altogether, or at least

in a great measure, owing to causes of a very different nature: to the ambition, the resentment, the avarice, the rapacity of princes and of conquerors, who assumed the mask of religion to veil their real purposes, and who pretend to fight in the cause of God and his church, when they had in reality nothing else in view than to advance their power or extend their dominions. All history is full of instances of this kind.

3. It should be remembered, that the wildest excesses of religious persecution, did not take place till the world was overrun with barbarity, ignorance, bigotry, and superstition; till military ideas predominated in every thing, in the form of government, in the temper of the laws, in the tenure of lands, in the administration of justice itself; and till the Scriptures were shut up in a foreign tongue, and were therefore unknown to the people. It was not therefore from the Gospel, but from a total ignorance of the Gospel, from a total perversion of its true temper, genius, and spirit, that these excesses and enormities arose.

4. That this is the real truth of the case appears demonstrable from this circumstance, that when after the reformation, the Scriptures were translated into the several vernacular languages of Europe, and the real nature of Christian revelation became of course more generally known, the violence of persecution began to abate; and as the sacred writings were more studied, and their true sense better understood, the baneful spirit of intolerance lost ground every day, and the divine principle of Christian charity and benevolence has been continually gaining fresh strength; till at length, at the present moment, persecution by Christians on the score of religion only has almost entirely vanished from the face of the earth; and we may venture to indulge the hope, that wars of religion, strictly so called, will be heard of no more.

PORTEUS.



As to every thing there is a season, and a time to every purpose under the Heavens, mark well *the time*; and be sure to perform *only the proper work* in its *proper season*.

Consider what you mean to do, and what is needful to be done before you do it.

A communication has been received from Dr. John Meigs of Lyndon Vt. but the limits of the Informer would not admit of publishing it at full length therefore we make the following extract.

TO PROFESSORS OF RELIGION.

WE uniformly say, that God has but one church on the earth, and that all, whose sins are forgiven, and are made free by the Son, constitute this body or *church*; and that it is the indispensable duty of each and every one of these members to watch over each other for good, and try to build each other up in the most holy faith, as far as distance will admit.

After making this good profession before God, Angels, & many Witnesses, and say to a gazing world, that the scriptures are the only rule of religious faith and practice; we then go to work, and, in the face of what they have acknowledged, draw up what we call Covenants, Creeds, Discipline, &c. and all who will sign those things, we will acknowledge to be our brethren, & take them under our watch and care, while the others are neglected. Is a brother in trials, we refuse to attend to his cause, or appear for his relief, because he did not set his name to our covenant.

Oh my brethren, do, for your souls sake, hear a portion of the petition of Jesus to his Father on your behalf. After confining his prayer to the case of those, who were then with him, he adds: "*Neither pray I for these alone, but for them also, which shall believe on me through their word that they all may be one, as thou, Father, art in me, and I in thee, that they also may be ONE in us, that the world may believe that thou hast sent me.*" John 17. 20, 21. Do we not by taking our separate stands, and forming our different companies, deny the mission of Christ, and say to a scoffing world, that the Father never sent *him*? Does this look as though our bodies were the body of Christ? 1. Cor. 6. 15. Or, does this look as though we are the members of his body, his flesh, and his bones? Eph. 5. 30. Are we not lacerating the body of our once crucified, but now risen Redeemer? At one moment we say, the church of God is *one*, at the next we are heard to say I belong to a different denomination from you, and have no business with your walk, nor you with mine, notwithstanding, living at the next door, or under the same roof! My brethren, what will such a heterogeneous jargon, paradoxical allegations avail in that terrible day, when none but the *pure*

in heart, and those who have the spirit of Christ, will be admitted. How many are there, whom we treat as strangers, if they would give us their name, or subscribe to our articles of faith, (without any other reformation,) we would embrace in the arms of christian fellowship — They now are a cross-bearing people, and their diurnal cry is, 'Lord, my brother holds me off, denies me his help, passes by me, while in distress, and, with an indignant eye, beholds my sorrows. Am I sick, he visits me not. Am I hungry, he feeds me not. Am I in prison, he visits me not.' Will not these cries enter the ears of the Lord of Sabaoth? and will they not be heard? Will he not view these things done to himself! and at the grand ASSIZE say to us, 'Inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to me! And will he stop here? Will he not give the awful mandate— 'These shall go away into *everlasting punishment*,' while those whom we now neglect, are admitted into *Life Eternal*.

ANECDOTE.

WHEN Mr. Whitefield was one day preaching in Market-street, Philadelphia, from the balcony of the court house, he cried out, 'Father Abraham; who have you in heaven?

'Any Episcopalians?' 'No!'
'Any Presbyterians?' 'No!'
'Any Baptists?' 'No!' 'Have you any independents or seceders?' 'No, No!' 'Why who have you then?' We don't know these names here. All that are here are christians — believers in Christ — men who have overcome by the blood of the Lamb and the word of their testimony.' 'O, is that the case?' then God help us all, to forget party names, and to become christians indeed and in truth."

FOR THE INFORMER. ANECDOTE.

A few years since, a preacher from the (now) State of Maine, was travelling in one of the neighboring States, and at the close of a meeting, in which he had been preaching, he was interrogated by one of the hearers in the following strain.

"What business have you to preach in this town or any where else?" "Because," said the preacher, "I am commanded to go into all the world, and preach the Gospel to every creature." "Have you, or any other man," said the hearer, "any business to preach without being *qualified*; i. e. without a *liberal education*?" "No," said the

preacher, "A man had not ought to attempt to preach, without being *completely qualified*, he ought, indeed, to have a *liberal education*." "Have you," said the hearer, "been to College?" "To College," said the preacher! "that indeed *alters* the case. A College, the *Government* and *regulation* of which being of *men*, (although I respect many such institutions,) is no place to obtain a *liberal education*: the definition of the word *liberal*, is *free*. It generally costs those who obtain an education at College, *money*, and often an *extravagant price*."

The *liberal education*, which I have obtained, is *free*, *without money*, & *without price*;" "For I neither received it of man, neither was I taught it, but by the *revelation* of *Jesus Christ*." Gal. 1. 12. "But had not," said the hearer, "a preacher ought to understand the *original language*?" "He ought indeed," said the preacher, "to understand the *original language* in order to convey the things of the kingdom of God *clearly* and *understandingly*." "Did ever you study the *Latin*, *Greek*, and *Hebrew*?" said the hearer! "That again *alters* the case," said the preacher; "For the *Original* consists neither in the *Latin*, *Greek*, nor *Hebrew* language. "For holy men

of God spake as they were moved by the HOLY GHOST." 2. Pet. 1. 21. The scriptures were given by the *inspiration* of the Holy Spirit, and the Holy Spirit *instructs* me to preach the word, and to *explain* the Scriptures, & thereby I have an *understanding* of the *Original*.*

Communicated by

X, Y, and Z.

*By publishing the foregoing, I wish not to be understood that I disapprove of literature, but think it importantly necessary; yet, I believe THAT alone will not qualify a man to preach the gospel of Christ.

EDITOR.

POOR JOSEPH.

AN AUTHENTIC NARRATIVE.

A poor half-witted man, named Joseph, whose employment was to go on errands, and carry parcels, passing through London streets one day, heard singing in a place of worship; he went into it, having a large parcel of yarn hanging over his shoulders; it was Dr. Calamy's Church, St. Mary's, Aldermanbury. A very well dressed audience surrounded the Doctor. He read his text from 1 Tim. i. 15.—"This is a faithful saying, and worthy of all accep-

tation, that Jesus Christ came into the world to save sinners, of whom I am the chief." From this he is said to have preached in a clear manner, the *ancient and Apostolic Gospel*, the contents of this faithful saying, viz. that there is eternal salvation for the vilest sinners, solely through the worthiness of Jesus Christ, the God that made all things.

While the elegant part of the congregation listlessly heard this doctrine, and, if they were struck with any thing at all, it was only with some brilliant expressions, or well turned periods, that dropt from the Doctor;—Joseph, in rags, gazing with astonishment, never took his eyes from the preacher, but drank in with eagerness all he said, and trudging homeward he was heard thus muttering to himself; "Joseph never heard this before; Christ Jesus is the God who made all things, came into the world to save sinners like Joseph; and this is true: it is a 'faithful saying.' Not long after this, Joseph was seized with a fever, & was dangerously ill. As he tossed upon his bed, his constant language was, 'Joseph is the chief of sinners; but Jesus Christ came into the world to save sinners, and Joseph loves him for this.' His neighbors who

came to see him, wondered at hearing him always dwell on this, and only this. Some of the religious sort addressed him in the following manner;—"But what say you of your own heart, Joseph? Is there no token for good about it? No saving change there? Have you closed with Christ by acting faith upon him?" "Ah, no, (said he,) Joseph can act nothing—Joseph has nothing to say for himself but that he is the chief of sinners; yet seeing that it is a faithful saying, that Jesus, he who made all things, came into the world to save sinners, why may not Joseph, after all, be saved?"

One man, finding out where he heard this doctrine, on which he dwelt so uniformly, and with such delight, went and asked Dr. Calamy to come & visit him. He came, but Joseph was now very weak, and had not spoke for some time, and though told of the Doctor's arrival, he took no notice of him; but when the Doctor began to speak to him, as soon as he heard the sound of his voice, he instantly sprang upon his elbows, and seizing him by his hands, exclaimed as loud as he could, with his now feeble and trembling voice, "O, Sir! you are the friend of the Lord Jesus, whom I heard

speak so well of him. Joseph is the chief of sinners; but it is a faithful saying that Jesus Christ, the God, who made all things, came into the world to save sinners, & why not Joseph? O pray to that Jesus for me, pray that he may save me; tell him that Joseph thinks that he loves him for coming into the world to save such sinners as Joseph." The Doctor prayed; when he concluded, Joseph thanked him most kindly; he then put his hand under his pillow, and took out an old rag, in which were tied up five guineas, and putting it into the Doctor's hand, (which he had kept all the while close in his) he thus addressed him; Joseph, in his folly, had laid this up to keep him in his old age; take it and divide it amongst the poor friends of the Lord Jesus; and tell them that Joseph gave it to them for his sake who came into the world to save sinners of whom he is the chief." So saying, he reclined his head. His exertions in talking had been too much for him, so that he instantly expired.

Dr. Calamy left this scene, but not without shedding tears over Joseph; and used to tell this little story with as much feeling, as one of the most affecting occurrences he

ever met with.

FOR THE INFORMER.

Minutes of the New Durham Quarterly-Meeting, holden at Elder Moses Bean's Meeting-house in Candia, Oct. 18th and 19th 1820.

1st. Opened meeting by prayer and praise.

2d. Chose Elder Ebenezer Knowlton Moderator.

3d. Heard and accepted the minutes of the last Q. M.

4th. Received accounts from the following Churches, viz.

Barnstead, the four churches in Barrington, Candia, Canterbury, Deerfield, Hawke, the 1st and 2d at Gilmanton, Nottingham, and Pittsfield. The church at Candia has had an addition of sixteen members since our last Q. M. and the church at Deerfield, a good revival: the number converted and baptized will be soon ascertained, and published.

Adjourned for half an hour, then met for worship. Elder Edward Dodge (of New-York) preached from Math. 11. 29. "Learn of me," which was succeeded by appropriate exhortations among the preachers and brethren.

October 19th. A large and attentive congregation assembled at an early hour and sat for worship. Heard an instructive

tive and powerful discourse by Eld. E. Knowlton from 2 Cor. 3:17. "*Now the Lord is that Spirit; and where the Spirit of the Lord is there is Liberty.*"

In the afternoon another animating discourse was delivered by Elder Jonathan Kenney from Luke 10:42. "*But one thing is needful.*" This was followed with subsequent remarks and powerful exhortations.

The next Q. M. will be holden at Canterbury on the 3d Wednesday in January, 1821.

ENOCH PLACE, *Clerk.*

Note.—All the churches in connection with this Q. M. are requested to transmit to the clerk as soon as convenient a written account of their present standing; the names and residence of their preachers; the number of members, &c. for publication in the *Informer*.

ENOCH PLACE, *Clerk.*

with its contents, and the liberal conditions of the same, that I have recommended it to our brethren in Candor, to take them. I hereby become accountable for eight sets, wishing them to begin with the year.

Dear Brother.—We are here in this new country, surrounded on every hand with trials, troubles, and persecution, but the Lord has been with us here. Two years ago, there was but one church, with about twenty members; and now there are four, well united churches, containing 161 members, 2 ordained Elders, myself living in Berkshire, Elder Edward E. Dodge, Owego, and a brother, beginning to improve some in public, living in Owego. The work is still going on in different parts of our country. O that the Lord would roll on the time, when there shall be no divisions or schisms in the body.

The before mentioned churches are in the following places.

FOR THE INFORMER.

Extract of a letter from Elder John Gould dated at Berkshire, N. Y. Dec. 1, 1820.

Dear brother in Christ, and in gospel bonds,

One of your papers, entitled the Religious *Informer*, fell into my hands when I was at the Yearly Meeting at Vershire, Vt. and was so well pleased

Towns.	Counties.	No.
Choconet	Suspuehannah	37
Candor &		
Owego	Tioga	37
Candor	Tioga	59
Berkshire	Broom	28
Total		161

All in N. Y. State, except Choconet, in Penn.

These four churches compose a Quarterly Meeting.

* The officers are, two ordain-

ed Teaching Elders, and eight unordained Deacons.

Dear Brother.—Please to urge the necessity of making exact returns of all the churches in the connection—where they are—the number of members in each church—likewise their Elders' names and places of residence: so that when the last Yearly-Meeting in the connection shall be holden, we may get the true returns of the situation of our brethren.

Yours with sentiments of respect,

JOHN GOULD.

*Elder Gould will please to inform us at what times this Q. M. is holden.

—***—

FOR THE INFORMER.

A CORRESPONDING LETTER.

THE Church of God in the Western part of the State of New-York, sendeth Christian salutation to the Editor of the Religious Informer. That which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life. As we are sensible, that all the lovers of Jesus are always desirous to know the state and prosperity of Zion, and "as cool water to a thirsty soul, so is good news from a far country," we have thought proper to give in-

formation to our brethren in the eastern country, concerning the situation of Zion, in these regions. God has favored Zion in this country, and in this letter we wish to give public praise to his Name.

About the year 1810 Elder Nathaniel Brown removed from the State of Vermont into this uncultivated country. Soon after his arrival, he gathered a small church in the town, then called Batavia; but since been incorporated, and now called Bethany, in the county of Genesee. Although the brethren were few in number, & doubtless felt themselves to be weak, and like lambs amongst wolves; yet their cry was to the Great Shepherd for protection, and God heard their mournings, & made additions to them. When Ephraim was a child the Lord loved him. In about the year 1813, God was pleased to raise two more public gifts, which were engaged in the work, and laborious in traveling from place to place, and he blessed their labors. Some time in the year, last named, the brethren, at a communion season, thought proper to appoint a Quarterly-Meeting, and they appeared to be owned of God; and for four years, we continued our meetings once a quarter. The churches being considerable numerous, or at least remote from each other, we found it necessary for the accommodation of the brethren, to divide our Qr.

Meeting, and God has still favored Zion. These two Qr. Meetings, in connection with each other, have felt desirous to open some correspondence with their brethren in the East, and we can say, although not very numerous, yet God has greatly encouraged his people, and made them stronger than their enemies. The whole number of brethren which compose these two Qr. Meetings, is 615. The Number of churches is 16. The number of Elders is 8.

The names and residence of their Elders are as follows :

Names.	Towns.	Counties.
Nathaniel Brown &	Bethany	Genessee.
Hermion Jenkins	Pike	do.
Nathaniel Ketchum	Attica	do.
Jonas Parmenter	Parma	do.
Jonathan Hinkley	Ontario	Ontario.
Josiah Fowler		
Jeremiah Folsom &		
Richard McCary	Boston	Niagary.

All in the State of New-York.

This done by order and in behalf of the Church of God.

ABRAHAM FOLSOM.

Note. Brother Folsom will confer a favor to inform me by what name these two Quarterly meetings are called, & at what times they are holden.

EDITOR.

TO THE SAINTS SCATTERED ABROAD.

Dear Brethren,

We are sensible that a correspondence with each other is calculated for our strength and encouragement. I hope a sense of this will be so impressed upon the minds of our brethren, in general, that they will be careful to transmit accounts without delay, for the good of the whole. The request of Elder Gould ought to be granted and the example that he has set, and that of the last mentioned Qr. Meetings communicated by Br. Folsom, is worthy of imitation. I only add, *Go thou and do likewise.*

EDITOR.

FROM THE RELIGIOUS REPORTER.

ON THE AMUSEMENT OF THE BALL-ROOM.

The writer of the following letter lodged some months since, at a public house in this State, at which was a large assemblage of young people collected for a ball. Being personally acquainted with a young lady who attended the assembly, for whose spiritual welfare he felt a deep interest his feelings impelled him to address her the following letter :

MY DEAR FRIEND,

I am sitting in my room alone, indulging a train of painful reflections suggested by the company that is near me. Every strain of music that meets my ear goes to my heart and fills it with anguish. It reminds me that I was once giddy and thoughtless—eagerly grasping after temporary pleasure at the hazard of my everlasting welfare—insensible to any higher joys that a fascinating world can give—unconscious of my guilt and danger—unaffected with the certainty of death and the possibility of meeting its dread summons in an unthought of hour—unmindful that my breath was in the hands of Him whom I had offended, and on whose mercy alone rested my only hope—unmoved by the love of Him who died that I might live! My heart is full when I think of the mercy that has spared me through these scenes of thoughtless ingratitude and followed me with the messages of parental love!

You can here see the reason why I take no delight in the giddy circle of a ball-room. It is not because the lapse of a few years has satiated my appetite for such amusements. It is not that I possess a heart insensible to the sweets of friendship and the rational delights of social intercourse: No. But it is because I fear to offend God. It is because there are pleasures in communion with my

Saviour, of an infinitely higher character. It is because the pure and rational, and elevated joy of religion are not to be found amid scenes of fashionable gaiety. Would to Heaven you could realize, for a moment, the christian's joys—the circle in which you are now moving would no longer charm you. Be entreated to listen to the advice of one who has tried the pleasures in which you now delight, and has found vanity and vexation of spirit, inscribed on them all—and permit him to tell you in the language of serious friendship, you must speedily find a better portion, or you are lost—forever lost.

(To be continued.)

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SOLEMN WARNING

TO CHILDREN AGAINST SABBATH-BREAKING.

Some time last autumn, a boy in North Stonington, Conn. about seven or eight years of age, went out on a Sabbath morning, contrary to the regulations of his pious parents, to play. Among other ways of amusement, he foolishly made fast the hairs in the end of a cow's tail around his wrist, and then drove her along. The creature took fright, ran and dragged the unfortunate boy till he was mangled to death. Children read this and obey your parents. Look on that poor child, and remember the Sabbath day to keep it holy.

Boston Recorder.

*Copy of a letter from Elder Ziba Woodworth of Montpelier,
dated Dec. 1820.*

Dear Brother in Christ,

I WOULD inform you, that there has been a glorious revival of religion in Barre. It is thought that about 100 souls have been brought to experience religion in the course of a few months, and the work is still progressing. In Middlesex and Berlin, numbers are lately brought to bow to our great Immanuel. And at last, a few mercy drops have fallen on Montpelier—a small number (6 or 7) have lately owned their Saviour. There appears to be a little rising amongst my brethren. My soul is happy in the Lord.

Farewell,

ZIBA WOODWORTH.

Extract of a letter dated Stanstead, L. C. Dec. 13th, 1820.

DEAR SIR,

I have received the Religious Informer, beginning with January number. I send enclosed, one dollar, wishing you to take it for past and to come, as far as it will go; hoping your paper will be instrumental in quickening and strengthening the Christian in the heavenly way, and of awakening and converting thousands of careless sinners, and of diffusing spiritual light, liberty, and piety through our land. Be assured of the best wishes of your friend and brother.

DAVID WALLINGFORD.

MARRIED.—In this town Mr. Samuel Langley to Miss Dolly Currier.

DISTRESSING ACCIDENT.

On Wednesday evening the 13th ult. a dwelling house belonging to Mr. Folensby, of New-Chester, N. H. took fire and consumed, with six children in the house. As near as we can learn the particulars, Mr. Folensby and wife were gone on an evening visit, and when they returned, the house was almost consumed, and, shocking to tell, all their children had fallen a prey to the devouring element.

**TERMS PER ANNUM AT
THE OFFICE.**

ANY person subscribing and paying for one number at the end of the year 60 cents. If paid in six months, 50 cents.

If accountable for 5 papers, to receive 1 of them gratis. For 20, do. 5 do.

Those, sent by mail or otherwise at the expense of subscribers.

Any who wish to discontinue, must first pay all arrearages.

POETRY.

The Holy War.

1 I've listed in the Holy War,
To fight for life & endless joy ;
And grace more boundless than
the seas,
Is the rich wages I receive.

2 Under my Captain, Jesus
Christ,
I am enlisted during life,
To fight against the powers of
hell
In favor of Immanuel.

3 My General is the Great I
AM,
Against whose sword no one
can stand ;
But all before his word must
fall,
For he has pow'r to conquer all,

4 My great good Captain mild
and meek,
Most kindly favors all the weak ;
His servants all are chosen
peers,
And all his soldiers volunteers.

5 From day to day with living
bread,
And rich provisions I am fed ;
Drawn from my gen'als well
fill'd stores,
On blessed Canaan's happy
shores.

6 Arm'd with my helmet
sword and shield
I'll never quit the glorious field,
For Christ my Lord the vict'—

ry's war ;

Then, O my soul put courage
on.

7 I'm listed & I mean to fight,
Till all my foes are put to flight ;
Though battles rage and wars
increase,
Soon I shall reach a land of
peace.

8 I'll God adore—obey his
laws
Nor coward prove in his good
cause ;
But in his service firm abide,
Fighting upon Immanuel's side.

9 I've fought through many
battles sore,
And ready stand to fight thro'
more,
Trusting in Jesus'sacred name ;
None in this Holy War are
slain.

10 I have a sword which when
I wield,
The stoutest foe must quit the
field ;
The word of God must e'er
prevail,
Eternal truth can never fail.

11 Come sinners, then enlisted
be,
And Christ your king shall
make you free ;
Come try his service—trust
the Lord
And heav'n shall be your great
reward.